"It was only near shore that the ice was rough, and with our light sled we made good progress; it was the first time on the trip that we did not have to pull in harness ourselves; instead we took turns in riding, two sitting on the sled at the same time and one running ahead to cheer the dogs on. We made about six miles per hour, and inside of two hours we arrived at another deserted village, about a month more recent than the one found at Cape Bexley. We were, therefore, on the trail not of a traveling party but of a migratory community.

As we understood dimly then and know definitely now, each village on such a trail should be about ten miles from the next preceding, and should be about a month more recent. The explanation of this is simple. The village of a people who hunt seal on level 'bay' ice must not be on shore, for it is not convenient for a hunter to go more than five miles at the most from camp to look for the seal-holes, and naturally there are no seal-holes [170] on land; the inhabitants of a sea village can hunt through an entire circle whose radius is about five miles; the inhabitants of a shore village can hunt through only half a circle of the same radius, for the other half of it will be on land. When the frost overtakes the seals in the fall, each of them, wherever he happens to be, gnaws several holes in the thin ice and rises to these whenever he needs to breathe. As the ice thickens he keeps them open by continuous gnawing, and for the whole of the winter that follows he is kept a prisoner in their neighborhood because of the fact that if he ever went to a considerable distance he would be unable to find a place to reach the air,

and would therefore die of suffocation. By the aid of their dogs the Eskimo find these breathing-holes of the seals underneath the snow that hides them in winter, and spear the animals as they rise for air. In a month or so the hunters of a single village will have killed all the seals within a radius of about five miles; they must then move camp about ten miles, so that a five-mile circle around their next camp shall be tangent to the five-mile circle about their last one; for if the circles overlapped there would be that much waste territory within the new circle of activities. If, then, you are following such a trail and come to a village about four months old, you will expect to find the people who made it not more than forty miles off.

In the present case our task was simplified by the fact that the group we were following had not moved straight ahead north, but had made their fourth camp west of the second. Standing on the roofs of the houses of the second camp, we could see three seal-hunters a few miles to the west, each sitting on his block of snow by a seal-hole waiting for the animal to rise."

11: Stefansson--171 (1908-1912) 1913 Copper Eskimo
116, 197

"The [JMR: i. e. the Mackenzie and Dolphin and Union Straits'] dialects proved to differ about as much as Norwegian does from Swedish, or Spanish from Portuguese."

11: Stefansson--171 (1908-1912) 1913 Copper Eskimo
116, 782

"I was, of course, too far away to hear, but Tannaumirk told me afterward that on the instant of jumping up the sealer began a monotonous noise which is not a chant nor is it words--it is merely an effort to ward off dumbness, for if a man who is in the presence of a spirit does not make at least one sound each time he draws his breath, he will be stricken permanently dumb. This is a belief common to the Alaska and Coronation Gulf Eskimo."

II: Stefansson--172-173 (1908-1902) 1913 Copper Eskimo
116, 574, 609

"As we proceeded toward the village other seal-hunters gradually converged toward us from all over the neighboring four or five square miles of ice and joined Tannaumirk and his companion, who walked about two hundred yards ahead. As each of these was armed with a long knife and a seal-spear, it may be imagined that the never very brave Tannaumirk was pretty thoroughly frightened--to which he owned up freely that night and the few days next following, though he had forgotten the circumstance completely by next year, when we returned to his own people in the Mackenzie district, where he is now a drawing-room lion on the strength of his adventures in the far east. When we approached the village every man, woman, and child was outdoors, waiting for us excitedly, for they could tell from afar that we were no ordinary visitors. The man whom we had first approached--who that day acquired a local prominence which still distinguishes him above his fellows--explained to an eagerly silent crowd that we were friends from a distance who had come without evil intent, and immediately the whole crowd (about forty) came running toward us. As each came up he could say: 'I am So-and-so. I am well disposed. I have no knife. Who are you?' After being told our names in return and being assured that we were friendly, and that our knives were packed away in the sled and not hidden under our clothing, each would express his satisfaction and stand aside for the next to present himself. Sometimes a man would present his wife, or a woman her husband, according to which came up first. The

women were in more hurry to be presented than were the men, for they must, they said, go right back to their houses to cook us something to eat. [173]

After the women were gone the men asked us whether we preferred to have our camp right in the village or a little outside it. On talking it over we agreed it would be better to camp about two hundred yards from the other houses, so as to keep our dogs from fighting with theirs. When this was decided, half a dozen small boys were sent home to as many houses to get their fathers' snow-knives and house-building mittens. We were not allowed to touch a hand to anything in camp-making, but stood idly by, surrounded continually by a crowd who used every means to show how friendly they felt and how welcome we were, while a few of the best house-builders set about erecting for us the house in which we were to live as long as we cared to stay with them. When it had been finished and furnished with the skins, lamp, and the other things that go to make a snow house the coziest and most comfortable of camps, they told us they hoped we would occupy it at least till the last piece of meat in their storehouses had been eaten, and that so long as we stayed in the village no man would hunt seals or do any work until his children began to complain of hunger. It was to be a holiday, they said, for this was the first time their people had been visited by strangers from so great a distance that they knew nothing of the land from which they came."

11: Stefansson--173 (1908-1912) 1913 Copper Eskimo
116, 144, 177

"These simple, well-bred, and hospitable people were the savages whom we had come so far to see. That evening they saw for the first time the lighting of a sulphur match; the next day I showed them the greater marvels of my rifle; it was a day later still that they first understood that I was one of the white men of whom they had heard from other tribes, under the name kablunat.

I asked them: 'Couldn't you tell by my blue eyes and the color of my beard?'

'But we didn't know,' they answered, 'what sort of complexions the kablunat have. Besides, our next neighbors north have eyes and beards like yours.' That was how they first told us of the people whose discovery has brought up such important biological and historical problems, the people who have since become known to newspaper readers as the 'Blond Eskimo.'"

11: Stefansson--174-175 (1908-1912) 1913 Copper Eskimo
116, 197

"The dialect...[JMR: i.e. the Dolphin and Union Straits Eskimo] spoke differed so little from the Mackenzie River speech which I had acquired in three years of living in the houses [175] and traveling camps of the western Eskimo that we could make ourselves understood from the first."

11: Stefansson--175 (1908-1912) 1913 Copper Eskimo
116, 574

"Before the house which they immediately built for us was quite ready for our occupancy children came running from the village to announce that their mothers had dinner ready. The houses were so small that it was not convenient to invite all three of us into the same one to eat; besides, it was not etiquette to do so, as we now know. Each of us was, therefore, taken to a different place. My host was the seal-hunter whom we had first approached on the ice. His house would, he said, be a fitting one in which to offer me my first meal among them, for his wife had been born farther west on the mainland coast than any one else in their village, and it was even said that her ancestors had not belonged originally to their people, but were immigrants from the westward. She would, therefore, like to ask me questions."

11: Stefansson--176-178 (1908-1912) 1913 Copper Eskimo
116, 264

"When we had entered the house the boiled pieces of seal-meat had already been taken out of the pot and lay steaming on a side-board. On being assured that my tastes in food were not likely to differ from theirs, my hostess picked out for me the lower joint of a seal's fore leg, squeezed it firmly between her hands to make sure nothing should later drip from it, and handed it to me, along with her own copper-blade knife; the next most desirable piece was similarly squeezed and handed to her husband, and others in turn to the rest of the family. When this had been done, one extra piece was set aside in case I should want a second helping, and the rest of the boiled meat was divided into four portions, with the explanation to me that there were four families in the village who had no fresh seal-meat. The little adopted daughter of the house, a girl of seven or eight, had not begun to eat with the rest of us, for it was her task to take a small wooden platter and carry the four pieces of boiled meat to the four families who had none of their own to cook. I thought to myself that the pieces sent out were a good deal smaller than the individual portions we were eating, and that the recipients [177] would not get quite a square meal; but I learned later that night from my two companions that four similar presents had been sent out from each of the houses where they were eating, and I know now that every house in the village in which any cooking was done had likewise sent four portions, so that the aggregate must have been a good deal more than the recipients could eat at one time. During our meal presents of food were also

brought us from other houses; each housewife apparently knew exactly what the others had put in their pots, and whoever had anything that was a little bit different would send some of that to the others, so that every minute or two a small girl messenger appeared in our door with a platter of something to contribute to our meal. Some of the gifts were especially designated as for me--mother had said that however they divided the rest of what she was sending, the boiled kidney was for me; or mother had sent this small piece of boiled seal-flipper to me, with the message that if I would take breakfast at their house to-morrow I should have a whole flipper, for one of my companions was over at their house now, and had told them that I considered the flipper the best part of a seal.

As we ate we sat on the front edge of the bed-platform, holding each his piece of meat in the left hand and the knife in the right. This was my first experience with a knife of native copper; I found it more than sharp enough and very serviceable. The piece of copper (float) from which the blade had been hammered out had been found, they told me, on Victoria Island to the north in the territory of another tribe, from whom they had bought it for some good driftwood from the mainland coast. My hostess sat on my right in front of the cooking-lamp, her husband on my left. As the house was only the ordinary oval snow dome, about seven by nine feet in inside dimensions, there was only free room for the three of us on the front edge of the two-foot-high snow platform, over which reindeer, bear, and musk-ox skins had been spread to make a bed. The children, therefore, ate standing up on the small, open floor space to the right of the door as one

enters; the lamp and cooking-gear and frames for drying clothing over the lamp took up all the space to the left of the door. In the horseshoe-shaped, three-foot-high doorway stood the three dogs of my host, side by side, waiting for some one to finish [178] the picking of a bone. As each of us in turn finished a bone we would toss it to the dogs, who retired with it to the alleyway, and returned to his position in line again as soon as he had finished it. When the meal was over they all went away unbidden, to curl up and sleep in the alleyway or out-of-doors.

Our meal was of two courses: the first, meat; the second, soup. The soup is made by pouring cold seal blood into the boiling broth immediately after the cooked meat has been taken out of the pot, and stirring briskly until the whole comes nearly (but never quite) to a boil. This makes a soup of a thickness comparable to our English pea-soups, but if the pot be allowed to come to a boil, the blood will coagulate and settle to the bottom. When the pot lacks a few degrees of boiling, the lamp above which it is swung is extinguished and a few handfuls of snow are stirred into the soup to bring it to a temperature at which it can be freely drunk. By means of a small dipper the housewife then fills the large musk-ox-horn drinking-cups and assigns one to each person; if the number of cups is short, two or more persons may share the contents of one cup, or a cup may be refilled when one is through with it and passed to another.

After I had eaten my fill of fresh seal-meat and drunk two pint cupfuls of blood soup, my host and I moved farther back on the bed-platform, where we could sit comfortably, propped up against bundles of soft caribou-skins, while we talked of various things. He and his wife asked but a few questions, and only such as could not be considered intrusive, either according to their standards as I learned them later or according to ours."

11: Stefansson--178 (1908-1912) 1913 Copper Eskimo
116, 609

"They understood perfectly, they said, why we had left behind the woman of our party when we came upon their trail, for it is always safest to assume that strangers are going to prove hostile; but now that we knew them to be harmless and friendly, would we not allow them to send a sled in the morning to bring her to the village?"

11: Stefansson--178-179 (1908-1912) 1913 Copper Eskimo
116, 186, 829

"Of course, the tribes who lived farther east [JMR: i.e. of Dolphin and Union Strait] would also be [179] glad to see us, and would treat us well, unless we went too far to the east and fell in with the Netsilik Eskimo (King William Island), who are wicked, treacherous people who--strange to say--have no chins. Beyond them, they had heard, lived white men (Kablunat), of whom, no doubt, we had never heard, seeing we came from the west, and the white men are farthest of all people to the east. They are said to have various physical deformities; they had heard that some of them had one eye in the middle of the forehead, but of this they were not sure, because stories that come from afar are always doubtful. The white men were said to be of a strangely eccentric disposition; when they gave anything to an Eskimo they would take no pay for it, and they would not eat good, ordinary food, but subsisted on various things which a normal person could not think of forcing himself to swallow except in case of starvation. And this in spite of the fact that the white men could have better things to eat if they wanted to, for seals, whales, fish, and even caribou abound in their country."

11: Stefansson--179 (1908-1912) 1913 Copper Eskimo
116, 576

"...I had only to give them a hint as to what interested me, and they put all their information on that subject at my disposal; but on their own part they showed the greatest delicacy in asking questions. Were they not interested, I asked them, to know why I had come and where I was going? Yes, they were interested, but they knew that if I wanted them to know I would tell them. Asking many questions of strangers was not their custom, but they considered that I asked many because that was no doubt the manner of my people; it was to be expected that men coming from so great a distance would have customs different from theirs; and as for them, they were glad to answer my questions, and I would have to stay many days before they got tired of doing whatever they could to show they were glad I had come."

11: Stefansson--180 (1908-1912) 1913 Copper Eskimo
116, 576

"Although the house was full of guests at my home-coming, they merely stayed a few minutes, for some one suggested that we were no doubt tired and sleepy and would like to be left alone. In the morning, they said, we should have plenty of time for talking."

11: Stefansson--181 (1908-1912) 1913 Copper Eskimo
116, 576

"From familiarity with their customs I now know that it was a signal from him that brought us our earliest visitors of the morning, the hunter whom we had first encountered the previous evening. He came from the village, walking slowly and singing at the top of his voice so that we might have ample warning of his approach. When he came to the outer door of our twenty-foot alleyway he stopped and announced himself: 'I am So-and-so; my intentions are friendly; I have no knife. May I come in?' This was the invariable formula in our case; among themselves they would merely announce as they were about to enter a house: 'I am So-and-So; I am coming in."

11: Stefansson--182 (1908-1912) 1913 Copper Eskimo
116, 186, 619

"They had never seen white men, although they had heard about them the things they had told me last night; the Indians they had never seen, but they had seen traces of them on the mainland to the south where the musk-oxen are, and they knew by hearsay from the Coppermine River Eskimo that the Indians are treacherous, bloodthirsty people, wicked and great magicians--no greater magicians, it was said, than the white men, but more prone to use their power for evil purposes. To the east lived various Eskimo tribes (of whom they named over a dozen), all of whom were friendly. To the north, on Victoria Island, lived two tribes, their nearest neighbors and best friends."

11: Stefansson-184 (1908-1912) 1913 Copper Eskimo
116, 828, 789, 813

"I understand the point of view better now than I did then. It is simple this: if you were to show an Eskimo a bow that would in the ordinary way shoot fifty yards farther than any bow he ever saw, the man would never cease marveling, and he would tell of that bow as long as he lived; he would understand exactly the principle on which it works, would judge it by the standards of the natural, and would find it to excel marvelously. But show him the work of the rifle, which he does not in the least understand, and he is face to face with a miracle; he judges it by the standards of the supernatural instead of by the standards of the natural; he compares it with other miraculous things of which he has heard and which he may even think he has himself seen, and he finds it not at all beyond the average miracles; for the wonders of science and the wildest tales of our own mythologies pale beside the marvels which the Eskimo suppose to be happening all around them every day at the behest of their magicians."

11: Stefansson--185-186 (1908-1912) 1913 Copper Eskimo
116, 535, 574

"It was near noon of our first day when some one asked me if there were not some way in which the western people celebrated the coming of visitors. I replied that usually all the village gathered in a great dance. That was just their way, my hosts told me, and, seeing that our customs coincided, they would make today a dance-[186] house, as large as if two large tribes had met to trade; we should see how they danced, and possibly we might dance for them, too. The idea was no sooner broached that a dozen young men ran off to their various houses to don their house-building coats and mittens and get their snow-knives. By mid-afternoon the dance-house was up, a snow dome nine feet high and large enough to accommodate forty people standing in a circle around a five-foot open space in the center reserved for the dancers."

11: Stefansson--186-187 (1908-1912) 1913 Copper Eskimo
116, 535

"The dance, which began as soon as the dance-house was built, continued the rest of the afternoon. None of the dances were identical with any known to my companions from Alaska or the Mackenzie, but there was a general similarity. The performers differed in some cases markedly among themselves; those especially whose ancestors were said to have come from the mainland coast to the west differed strongly from the rest. Many of the dances were performed without moving the feet at all, but by swaying the body and gesticulating with the arms. In some cases the performer sang, recited, or uttered a series of exclamations, in others he was silent; but all the dances were done to the accompaniment of the singing of all those present, who knew the song appropriate to each dance. [187] Some dances known to individuals could not be shown because no one was found who could sing the accompaniment."

11: Stefansson-187 (1908-1912) 1913 Copper Eskimo
116, 264

"At this time of year (the middle of May) there was no darkness at midnight, for summer was approaching. Nevertheless the people took three meals a day with fair regularity, and our dance ended about eight o'clock in the evening, when the women announced supper."

II: Stefansson--188 (1908-1912) 1913 Copper Eskimo
116, 577

"May 15, 1910, was the third day after our discovery of the Dolphin and Union Straits Eskimo. For two days they had entertained us with warm hospitality, and had already grounded firmly in my mind the impression which a year of further association with them was destined to do nothing to weaken--that they are the equals of the best of our own race in good breeding, kindness, and the substantial virtues. They were men and women of the Stone Age truly, but they differed little from you or me or from the men and women who are our friends and families."

11: Stefansson--189 (1908-1912) 1913 Copper Eskimo
116, 487, 361

"The afternoon before we started, there had been a dance in the snow assembly-house, followed first by a supper of boiled seal-meat and blood soup, and they by a conference on how we should go about finding the village we wanted to visit, for finding the nearest Eskimo village is not always the simple matter it is to go from the city to a suburban town. The villages, to begin with, are never permanent, nor are they built in any recognized places, and blizzards may nearly or quite obliterate the trails that show which way the traveling parties have gone."

11: Stefansson--190-191 (1908-1912) 1913 Copper Eskimo
116, 574

"Our reception at this village [JMR: i.e. of the Haneragmiut] differed considerably from that at the one previously visited. We were told by our guide to halt about two hundred yards from the houses. As soon as we stopped, the nine men and boys started slowly toward us, walking abreast, with arms raised above their heads, saying: 'We are friendly; we are as we seem; your coming has made us glad.' By the instructions [191] of our guide we, including himself, stood still, holding our hands above our heads, waiting for the others to approach. When they got within ten yards they stopped and stood in line, while I--still following instructions--walked up to within three paces of the man on the right of the line, stopped, and waited for him to tell me his name, and then told him mine in turn. I then moved to my left down the line, stopping before each, and receiving his name before giving my own. When my introductions were over, Natkusiak similarly presented himself; in the case of our guide there were no formalities. These proceedings had begun with an air of military precision which did not last quite through the ceremony, for the three boys (about ten, eleven, and twelve years old perhaps) broke ranks before I had reached them in my progress down the line, and were later informally introduced by their fathers, while some of the men had begun to talk with me or with our guide before the presentation of Natkusiak was over. There is among these people no custom corresponding to our ceremony of hand-shaking, nor are there any words or set forms of salutation or farewell in their language."

11: Stefansson--191-192 (1908-1912) 1913 Copper Eskimo
116, 142

"But before we went to sleep, and that in spite of being drowsy, as one always is in a snug and warm camp after a cold day's march, Natkusiak and I talked for hours about the extraordinary people among whom we found ourselves. We had been told by our guide [192] that we should find the Victoria Islanders of a light complexion, with fair beards, but still we were not prepared for what we saw--we had believed what we had been told, but we had not realized it. Natkusiak kept saying, 'These are no Eskimo: they merely dress and talk and act like Eskimo.' As so it seemed to me."

11: Stefansson--194 (1908-1912) 1913 Copper Eskimo
116, 142, 302

"some of the men eradicate their beards (pull out the hairs by the roots, as many Indian tribes do also): but of those who have beards a good many have light-brown ones..."

11: Stefansson--194-195 (1908-1912) 1913 Copper Eskimo
116, 141

"It is, however, not only the blondness of the Victoria Islanders that suggests the European, but also the form of their heads, as shown by my measurements of adult males. Typically we think of the Eskimo as narrow of skull and wide of face; in other words, his face is wider than his head. This fact is scientifically expressed by a 'facial index' of over 100; while if the face is narrower than the head, the index will be less than 100. The proportions of the head are considered by most anthropologists an excellent test to determine what race a group of individuals belong to. In a summary published by the American Museum of Natural History, Professor Franz Boas gives the following facial indices for (supposedly) pure-blooded Eskimo: Herschel Island, 101; Greenland, 105; Baffin Bay, 102; Alaska, 104; East Greenland, 102; Smith Sound, [195] 102. In the same paper he gives the following indices for persons of mixed Eskimo and European descent: Labrador, 96; West Greenland, 95. My own measurements of one hundred and four men of Victoria give and index of 97, which places the 'Blond Eskimo,' when judged by head form, exactly where it places them when judged by complexion--in the class with persons who are known to be of mixed Eskimo and white descent."

11: Stefansson--194-195 (1908-1912) 1913 Copper Eskimo
116, 142

"Their physical characteristics as I saw them I am in the habit of summarizing as follows: Of something less than a thousand persons, ten or more have blue eyes, (no full-blooded Eskimo has a right to have blue eyes, as far as we know--his eyes should be as brown and his hair as black as those of the typical Chinaman): some of the men eradicate their beards (pull out the hairs by the roots, as many Indian tribes do also): but of those who have beards a good many have light-brown ones; no one seen has light hair of the golden Scandinavian type, but some have dark-brown and rusty-red hair, the redness being usually more pronounced on the forehead than on the back of the head, and perhaps half the entire population have eyebrows ranging from a dark brown to a light brown or nearly white. A few have curly hair."

11: Stefansson--195-202 (1908-1912) 1913 Copper Eskimo
116, 144, 174

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"To understand the historic possibility of European contact with the central Eskimo we must go back a thousand years in the History of the Scandinavian countries. Shortly before 870 A. D. Iceland was discovered by Norwegian navigators, and a few years earlier some Irish monks had occupied a small island just south of Iceland. The rapid settlement of Iceland was favored by the conditions of unrest in Scandinavia, connected with the wars of conquest waged by Harald, who was making himself the first king of united Norway, and driving out the petty kings who formerly had been independent rulers of separate territories, and who now generally preferred exile to allegiance to Harald. As is well known, some of these went to France, where they became the Normans who conquered England. Others went directly to England, and established there the kingdom of Northumbria. War expeditions on a smaller scale got them footing in other parts of the British Isles, in the Orkneys, the Shetland, and the Faroe Islands. But perhaps the largest number of all were those who colonized Iceland, where the first settlement is considered to have been made in 872. Within a century from that time the entire coast line was peopled with seafaring men who spent their summers in piracy along the various shores of northern Europe, and returned to Iceland in the fall to spend the winter in the enjoyment of the fruits of their plundering.

Early in the last quarter of the tenth century a man named Eric [196] the Red was outlawed from Norway for murder. He came to Iceland and settled there, but the habit of man-killing was too strong upon him, and in 982 he was outlawed from Iceland for a

period of three years. At that time there was current in Iceland a belief that a certain sailor named Gunnbjorn, of whom little is otherwise known, had sailed to the west of Iceland, and seen there some reefs, on which he had not landed. The knowledge of this tradition, combined no doubt with the fear of returning to the Scandinavian countries where he would have been an unwelcome visitor, caused Eric at the beginning of his exile to sail west, to become the discoverer of Greenland, whose glacier-covered mountains rise from the sea before the peaks of Iceland disappear in the east. Like the navigators of the present day, Eric found the east coast blockaded with floes, so he sailed to the south around Cape Farewell, and landed upon the more inviting southwest coast, where he spent the three years of his exile. On his return to Iceland he gave a favorable account of the country, which he had named 'Greenland,' for, as the saga naïvely says, 'he thought people would all the more desire to settle the country if it had a fair name.' Eric advertised his discoveries with such success that in 985 a fleet of twenty-five vessels sailed from the west coast of Iceland for Greenland. Some of these were shipwrecked, some turned back, but fourteen reached their destination. There is no census of the original settlers, but it is probable that each ship carried not less than fifty people, and the number can therefore be safely put at from six hundred to seven hundred. Each ship carried all the household goods of the owners, including horses, cattle, and sheep, and a flourishing farming community soon sprang up.

One of the important results of the settlement of Greenland was the discovery of the mainland of North America. Leifr Eiriksson, the son of Eric the Red, sailed in the year 1000 from Norway to visit his father in Greenland. This was in the days before exact navigation, and in trying to find a direct route he sailed too far south, missed the point of Greenland, and saw land for the first time in a much lower latitude than he had expected, where natural conditions showed him at once that he had struck another coast than that of Greenland. This was the first fully authenticated discovery of [197] America and the story of his epoch-making voyage is therefore so well known that we shall not dwell upon it here. He returned the same summer to Greenland, and told the story of his discovery, which then spread to Iceland and the rest of Europe, and found lodgment not only in the minds of men, but also in documents in various parts of Europe.

About the year 1000 Christianity was brought to Greenland, and from that time on we find records of the colony, not only in the sagas and annals of Iceland, but also in the archives of the Holy See in Rome. By the twelfth century there were in Greenland a bishopric, two monasteries, a nunnery, and fourteen churches. The colony was in a flourishing condition, and cannot have had a population of less than three thousand; the actual number may have been considerably more than that. They regularly paid their tithes to Rome, and we have papal records of the fact that in 1347 they even contributed in walrus ivory to the Crusades and to a Norwegian war expedition against Russia. The trade of the country was mostly with Norway, and besides ivory their exports were hides

and thongs, oil, butter, wool, and other products of the farm. At first the Greenlanders used to sail their own vessels, and we have records of their making triangular voyages, going first from Greenland to the mainland of America to take on cargoes of timber, taking these thence to Iceland to sell them for house-building purposes, taking Icelandic wares in exchange, and returning with them to Greenland. Later on, however, bad times came upon the colony through establishment of a trade monopoly by the Norwegian king, who in 1294 sold to a single firm of merchants in Bergen the exclusive right of trading with Greenland, and made it a statutory crime for the Greenlanders to build or sail their own ships, or to deal with any one not connected with this firm. In consequence the trade with Europe, which had been fairly brisk up to this time, gradually dwindled so that toward the end of the fourteenth century it was often several years between the sailings of ships to Greenland.

When the Scandinavians first settled southwest Greenland they found there house ruins and other remains which indicated that Eskimo had visited the country before its settlement. For some reason, however, these Eskimo had left the country again, and the [198] Scandinavians came in no contact with them during the early period of the colony. About the middle of the thirteenth century, however, they began to crowd down upon the colony from the north, apparently having come from the American continent by way of the Arctic islands, crossing thence to Greenland by way of Smith Sound. We have several accounts of the earlier fights between the Scandinavian and the Eskimo, and we know

definitely that shortly after the year 1341 the most northerly Scandinavian colony was destroyed. The last reliable accounts of the southern portion of the Scandinavian settlement date from the first years of the fifteenth century, although more doubtful accounts take this story nearly down to the year 1500. At the time that Columbus sailed for America a bishop appointed by the Pope still had the nominal office of 'Bishop of Greenland,' although he never left Europe to assume his actual duties in the West.

It was a combination of circumstances that finally cut off all communication between Bergen and Greenland. The paralysis that fell upon Europe as a consequence of the Black Death was one of the influences; raids upon Bergen by ships of the Hanseatic League was another. When communications with Greenland were resumed, Norway had lost her lead in maritime affairs, and it was the sailors of England who rediscovered the country. In 1585 John Davis sailed up into the strait which bears his name, and the navigators that followed him brought to the attention of Europe the Eskimo, who were by that time the sole inhabitants of the districts in which the Scandinavian colony had previously flourished. It cannot have been much more than a hundred years from the disappearance of the Scandinavians from Greenland to the coming of Davis, and it is certain that had the people of that time taken the scientific interest that modern explorers do in the things they saw and heard, they could have cleared up the mystery which still envelops the fate of the colony. Historians have always considered it probable that it was no war of extermination that ended the Norse occupation, but that one of two

things happened: either the remnants of Europeans may have intermarried with the Eskimo in Greenland, or, more probably, they may have migrated westward to the portions of America so well known to their forefathers. In [199] America they either perished through starvation or by war, or became amalgamated with the population which they found in the country.

Shortly after the announcement last fall of our discovery of European-like people in southwest Victoria Island, General A. W. Greely undertook a survey of the entire mass of Arctic literature with the view of finding references to previous discoveries of a similar nature by the early voyagers. His thorough familiarity with the printed sources, and the possession of manuscript documents of great value, enabled him to bring together many things which had previously escaped notice, but which established a fairly complete historical chain of references to 'Blond Eskimo' from the time of Davis to the present. The first, and perhaps the most interesting, reference is that to Nicolas Tunes, captain of a fishing vessel, who in 1656 sailed up into Davis Strait to 72° north latitude. He found the district which he visited occupied by two different sorts of people. He saw one kind which he described as very tall, well built, of a rather fair complexion, swift on foot; the other was much smaller, with an olive complexion, and short, thick legs. The latter of these types is easily recognized as the Eskimo, while the former would fit well a people of mixed Scandinavian and Eskimo descent, in whom the Scandinavian was the predominating element. Coming to more recent times and to more

westerly districts, we find on the road which any migrating people must have travelled between Greenland and Victoria Island numerous references by explorers at various times to people whom they did not consider to be typical Eskimo. Sir John Franklin, who was the first of the explorers to approach the region in which the European-like Eskimo now live, came in contact in 1824 with just one Eskimo, a decrepit old man, abandoned by his companions, who had fled at the approach of the exploring party. Of him Franklin says:

'The countenance [of this man] was oval, with a sufficiently prominent nose, and had nothing very different from a European face, except in the smallness of his eyes and, perhaps, in the narrowness of his forehead. His complexion was very fresh and red, and he had a longer beard that I have hitherto seen on any of the aborigines of America.' [200]

In the same district in 1837 Dease and Simpson came in contact with a small party of Eskimo, one of whom they described as of 'a distinguished appearance,' and as looking 'much like a Scandinavian.'

There is no reason for insisting now or ever that the 'Blond Eskimo "of Victoria Island are descended from the Scandinavian colonists of Greenland, but looking at it historically or geographically there is no reason why they might not be. We have seen that the Scandinavians flourished for centuries on the west coast of Greenland. We know that at the time when communications between Europe and Greenland were cut off there were still large numbers of them living in Greenland in proximity to the Eskimo. We know that the habits of the Eskimo are such, as exemplified in their relations with the

American Indian and the white man in recent times, that they are inclined to mix with any race with which they come in contact. Greenland is not far from Victoria Island. If there were any reason for doing so, I could go by sled in less than twenty-four months from the southwest corner of Victoria Island, where the 'Blond Eskimo' now live, by way of Smith Sound, to the districts in Greenland which the Scandinavians inhabited, or by crossing from Greenland in a boat in summer I could go in one year thence by sled west to Victoria Island. As a matter of fact, the Eskimo who now winter on the ice west of Victoria Island start thence in March, and by August meet for trading purposes the Eskimo of the Hudson Bay, just above Chesterfield Inlet. There is, then, no more reason geographically than there is historically to suppose any barrier that could have kept the Scandinavians from moving west to Victoria Island had they wanted to.

If the reason that the Victoria Island Eskimo are European-like is that they are of European blood, then the Scandinavian colony in Greenland furnishes not only an explanation, but the only explanation. It has been suggested in print that there may be some connection between these blond tribes and the English explorers of the Arctic Islands. A sufficient lack of information might make this supposition seem probable. It is true, however, that the literature of the Franklin expeditions not only is fairly complete, but also that the Eskimo themselves still remember such contact as they had [20] with the explorers. Of all tribes visited by us only three were shown by our literature to have come in contact with the explorers, and in all these tribes I found men still living who

remembered the incident. The extracts already quoted show that when the first Englishmen came in contact with these people, they found already among them exactly the same blond traits that we find to-day, and secondly, the amount of contact was so slight that no physical change of whole tribes could have been produced. Had Franklin's entire ship's company of two hundred and thirty men survived in Victoria Island, and had they all married among and lived among the Eskimo, their descendants could not have been numerous enough to give us the condition we find there to-day. We have records, however, of the actual death of more than half of Franklin's men, and we feel certain that they had all perished before the year 1860 at the latest.

It is over a hundred years since the Eskimo of Western Alaska came in contact with the early Russians. For a half a century they have been in contact with the American whaling fleet, numbering at times as many as a thousand men. A good many of these whalers have married Eskimo women and have settled in the country, and their grandchildren are already growing into man's estate; yet all this mixing of races had produced in northern Alaska no such blond type as we find in Victoria Island. There are living in northern Alaska and the Mackenzie district perhaps a hundred individuals of mixed European and Eskimo descent. If this hundred were gathered together in one place, it would be found that many of them could not be distinguished offhand from full-blooded Eskimo, and the group as a whole would by no means present north-European an

appearance as would any of the three tribes in southwest Victoria Island. And then it is to be noted that if recent admixture of European blood were the cause of the blondness of the Victoria Island Eskimo, you would expect to find more blondness the farther east you go, because the European contact would have to be supposed to have come from the direction of Hudson Bay. The fact is, however, that the blond type is most pronounced farthest west, and gradually fades the farther east you go toward Hudson Bay. I have not myself seen the Eskimo of Hudson Bay, who have for more than a century been in contact with the Scotch and American whalers; but Captain [202] George Comer, of East Haddam, Connecticut, who has had dealings with them continuously for more than a quarter of a century, has told me that such European-like appearance of the people as I have described for Victoria Island and as my photographs show is quite beyond anything he has seen before even in those tribes which have been most intimately connected with the whalers.

As for the contact of the Victoria Island Eskimo with the American whalers, there is little to be said. Only one out of the thirteen tribes visited by my party had ever been seen by whalers, and they were first seen by the schooner Olga in 1906, when she wintered behind Bell Island near the southwest corner of Victoria Island. They were re-visited by the Olga in 1908, but by no other ship, and the total contact of the

Olga's crew with the people did not amount to a whole week of continuous association.

Apart from the historical explanation, there are, of course, purely biological ones. It is possible that for some so-called 'accidental' reason blond individuals may have been born from time to time in the past from parents of pure Eskimo blood, and that these may have perpetuated themselves. As to supposing that it is the climate that has made the Victoria Island Eskimo blond, the theory would be hardly tenable, for they live on the same food and under the same climatic conditions as do the Eskimo east of them and west of them, none of whom show the same European-like traits."

11: Stefansson--203 (1908-1912) 1913 Copper Eskimo
116, 226

"Our archaeological investigations have shown us that the knowledge of fishing by nets never extended farther east along the north shore of the mainland than Cape Parry, and the Copper Eskimo have no method of catching fish except that of hooks and spears. The hooks are, like most of their weapons, made of native copper. They are unsuited for setting, for there is no barb, and unless the fish be pulled out of the water as soon as he takes the hook he is sure to get off again."

11: Stefansson--204 (1908-1912)1913 Copper Eskimo
116, 574

"In general, we tried to get a man from each party we came upon to accompany us to the next party or village so as to introduce us properly and guard against possible mishap, but when it happened that no one was with us when we came to a village, we always had to go through the formality of standing outside the house until some one could get a little blubber, cut it in pieces, and let each of us swallow one piece. This, as has been explained before, is the ordinary test to determine whether the visitor is human or a spirit, for it is a well-known fact that spirits will not swallow blubber. We found the people everywhere, when this formality was over, uniformly hospitable and glad to see us."

11: Stefansson--205-206 (1908-1912) 1913 Copper Eskimo
116, 225

"It was now daylight the twenty-four hours through, and early the next morning we simultaneously sighted Eskimo and a seal basking on the ice. It is a curious thing that the art of harpooning seals on the ice is practiced almost not at all by these Eskimo. Although they were short of provisions and the seal lay in plain sight, no one in camp thought it worth while going after him, for no one present had practice in that sort of hunting. In general, among [206] the Copper Eskimo I should say that not more than one man in six knows how to hunt seals on the spring ice, and the ones who know are chiefly old men."

11: Stefansson--215 (1908-1912) 1913 Copper Eskimo
116, 133, 487

"Dismal Lake....is one lake extending in a general east-and-west direction, with a length of about thirty-six miles, and the width varying from four or more miles down to a hundred yards or so. At the point where we struck the lake it is filled with willow-covered islands. Here we knew from Eskimo report that a ford existed, but the Eskimo who cross by it every year put up no guide-posts, and no trails are visible, so that it took me half a day of wading back and forth before the ford was discovered."

11: Stefansson--215-216 (1908-1912) 1913 Copper Eskimo
116, 619, 484

"This fording of the lake took place on the last day of July, and the 1st of August, a little east of the middle of Dismal Lake, we came upon a camp of those particular families of the Rae River Eskimo whom we had met in May. In their company we moved south to the headwaters of the Dease River, where the caribou hunting-camps of the Eskimo are scattered on every other hill. This is one of the most cosmopolitan communities of Eskimo in America, for they come here from great distances to secure wood for sled-making and for the wooden portions of their weapons. There were two or three families from Dolphin and Union Straits as far west as Cape Bexley; there were several families from Victoria Island, and two or three from the east coast of Bathurst Inlet. The gathering there [216] represented people from a territory five hundred miles in length from east to west, and two hundred or more miles wide from north to south. Some of the camps were pitched within a few miles of the shore of Bear Lake, and the oldest men there told us a rather surprising thing: that from their infancy they and their country-men had every year been in the habit of hunting down to the northeast shore of Bear Lake. This is extraordinary in view of the fact that Bear Lake has been a sort of Mecca for the explorers of the North for a hundred years, and the Hudson's Bay Company has had a station at Fort Norman for a century; and yet neither these explorers nor the Hudson's Bay Company, nor even yet the Bear Lake Indians, realized that a large body of Eskimo hunted on the shores of the lake every

year. True, every few years frightened Slavey or Dogrib Indians would come to the Hudson's Bay Company's post with stories of having found traces of the dreaded Eskimo, but it was believed that these were but small wandering bands who had come a great way from their country, which was vaguely supposed to be at a vast distance to the north-east."

11: Stefansson--217-219 (1908-1912) 1913 Copper Eskimo
116, 648, 177

"...while I went to the Eskimo to ask their permission to bring the Indians into camp.

At first the Eskimo refused flatly. They said that they themselves had never had anything to do with the Indians; that their ancestors had had but rare contact with them, and that this contact had never been friendly; that sometimes Indians had killed some of them and sometimes they had killed some Indians, and that now no doubt these Indians had treacherous intentions in wanting to be introduced into camp. Through our long residence with them, however, Natkusiak and I had their confidence so fully that we finally [218] talked them into allowing the Indians to come, on the condition that they leave their weapons behind them.

When I returned to Jimmie with this ultimatum, the Indians in their turn said that the intentions of the Eskimo were clear: that they intended to get them unarmed into their clutches and murder them, and Jimmie would have nothing more of the adventure. His backing out at this stage, however, did not suit me, for the Eskimo were sure to take that as a sign of treachery, and it would not have been a day until every Eskimo party in the neighborhood was on its way to the coast in a retreat in which they would have abandoned their sleds, their skins intended for clothing, and through which we would lose prestige by having brought this calamity upon them. Natkusiak and I therefore took the Indians practically by force into camp, threatening them with all sorts of dire results if they backed out. The Eskimo's reception of the Indians was friendly.

The Indians were dressed in white men's clothing, and were not at all what the Eskimo had expected Indians to be like; and in fact several of them said to me at once that had they known the Indians were like this they would not have been so frightened of them.

This was early September, and the nights were dark at midnight. We had brought the Indians to camp about sundown, and an hour later, when supper had been eaten, the Eskimo invited the Indians to come and sleep in their tents; but this the Indians would not do, saying that it was their custom to sit beside the fire. This seemed to the Eskimo a strange thing, but to me it was a self-evident fib. The Indians were simply too frightened to trust themselves in the dwellings of the Eskimo. Natkusiak and I therefore sat up with the Indians for an hour or two until all the Eskimo were sound asleep, and then finally, by lying down one on either side, we got the Indians to go to sleep between us. The next morning after breakfast the Indians invited the Eskimo to accompany them down to their lodges, where they had considerable quantities of smoked caribou meat, caribou fat, and marrow-bones. Seven of the Eskimo went, including two women, and much of the forenoon was spent in the commodious lodges of the Slaveys in feasting and in exchanging opinions, in all of which I had to act as interpreter.

Finally when the feast was over and the Eskimo were appar- [219] ently in the best of spirits, Jimmie brought forward a package of pictures of saints and holy men, and made a little speech in which he asked me to tell the Eskimo that he was an ambassador

of a bishop of the Roman Catholic Church, and that the bishop said that if they were good men and never killed any more Indians and abjured their heathenish practices, he would come and build a mission among them and would convert them to the true faith. This speech, which meant so much to the Indian, would of course have meant nothing to the Eskimo, for they had never heard of the good bishop or of the faith he preaches. Jimmie went on to say that he had a picture for each of them, and that if they would take them and wear them over their hearts, the pictures would protect them from all evil and be of the greatest value to them. Without translating any of these things, I took the pictures, which were ordinary religious chromos, and gave them to the Eskimo."

11: Stefansson--222 (1908-1912) 1913 Copper Eskimo
116, 221

"The Eskimo had all summer been making sledges, wooden snow-shovels, bows and spear handles, and other articles of wood. All these things and a good supply of caribou meat were stored at a spot which we called the 'sled-making place,' but which the Slaveys of Bear Lake, who know the country well and visit it in winter, call 'Big Stick Island.' This is a clump of large spruce trees on the southeast branch of the Dease River. The Eskimo were now waiting for the first snow of the year so they could hitch their dogs to the sleds they had made, load their provisions upon them, and move north toward the coast where they expected to spend the winter sealing. But starvation began to threaten, so that finally, on September 25, the last party started toward the coast, carrying their sleds on their backs, for the first snow had not yet fallen."

11: Stefansson--249 (1908-1912) 1913 Copper Eskimo
116, 324, 439

"At Cape Bexley the previous spring we had noted the abundance and excellence of the stone lamps and pots and had asked the people where they got them. Their answer had been that sometimes they purchased them from people to the east, and sometimes individuals of their own tribe went east to the place where suitable stone could be found and made their own pots and lamps. This place they had named to us as Utkusiksalik, or the place where there is material for pots, and the people who lived in the district they called the Utkusiksaligmiut. We now found that some of the people in this village considered themselves Utkusiksaligmiut and that the place where the pot stone was to be found was the mouth of the valley of a small river, clearly visible from this village as a V-shaped gap in the high hills in the mainland to the south. From this quarry, or from others lying between it and Back River, must have come all the lamps and pots of the peculiar stone known to the Eskimo as tunirktak, found all the way from the Coppermine west to Bering Straits; and pending further investigations we may assume that utensils of the same stone found even in eastern Siberia among the Eskimo and coast Chuckcee must have come from the same sources."

11: Stefansson--251 (1908-1912) 1913 Copper Eskimo
116, 439

"Through our inquires here we learned that a flourishing intertribal trade exists between Hudson's Bay and Kent peninsula, started by the Eskimo who accompanied Hanbury on his journey. Every winter now there arrives at the village of Umingmuktok on Kent peninsula a tribe known to the Coronation Gulf people as Pallirgmiut, named, as they say, from a branch river 'Pallirk,' which flows into the Akkilinik."

11: Stefansson--252-255 (1908-1912) 1913 Copper Eskimo
116, 538, 825, 177

"We had here a striking example of how easy it is to be misled by native information. I had been led to believe in the spring that the [253] Coronation Gulf people never had had any knowledge of the killing of bow-head whales, although they were familiar with the carcasses of those that had drifted up on their beaches. Neither had they apparently ever seen a live one, which is not strange, considering the two facts that bow-head whales are not only no doubt very rare in these waters, but the people themselves are always inland in the summer time and are therefore not in a position to see the whales even if they might come into these waters in July or August. But here at this village and now for the first time, after vain inquiries all summer, we heard various stories of whale killings, most of them, however, centering about a single man whom they called Kaplavinna. They told how this person had a very large boat. This again was new information, for up to that time we had heard nothing about anything but kayaks. In the spring, in fact, the people had seemed to be unfamiliar with the very name of umiak.

I listened to several of these stories with great wonder and asked many questions which were readily answered, but which threw no great light on the subject, until it occurred to me to ask one of the narrators, 'Who told you this story? Did you get it from your father?' The man said: 'No, I got it from Natjinna.' Now Natjinna had been a camp follower of ours all summer, and I had asked him specifically in the spring both about bow-head whales and umiaks and he knew nothing about either. It seemed

strange to me that Natjinna should have misled me so in the summer, and I made up my mind to take him to task for it when I saw him. Two or three weeks later, when I happened to meet him, I asked how was it that in the spring he had been unwilling to tell me anything about whales or big boats and now he told long stories to others about them. 'Oh, but those were the stories that Natkusiak told me,' he answered.

It turned out on investigation that my own man, Natkusiak, was the fountainhead of all these stories, and that the redoubtable whaler Kaplavinna was none other than Natkusiak's former enployer, Captain Leavitt of the steamer whaler Narwhal. These were the local versions, changed to fit the circumstances and geography of Coronation Gulf, and translated into terms comprehensible to the Coppermine Eskimo. I had heard Natkusiak telling these stories the [254] previous spring, but the versions that came to me a year later were so changed that they were not recognizable, and had been so thoroughly localized graphically that the narrators could tell me off just which Coronation Gulf headland the adventures had taken place.

When Natkusiak told these stories, as I noticed on many occasions, he never made any allowances for the fact that he was dealing with things entirely strange to the local people. He discussed davits, masts, sails, anchors, harpoon guns, dynamite bombs, the price of whalebone and the like, exactly as he would have done in his own home village at Port Clarence where these are all familiar topics and matters of everyday conversation. The very names of these things as well as the concepts behind them were

absent from the vocabularies and the minds of the local people, and the ideas which they therefore got from Natkusiak's truthful stories were very far from those which have been gained from the same narratives by a people whose everyday experiences made them comprehensible.

From the seeds sown here by Natkusiak there had grown up a local myth about Kaplavinna and his whaling adventures, --a myth which Natkusiak himself would have had fully as much trouble as I in recognizing, ---just as exactly as the discussion of the Christian religion by a missionary and of a strange social and political system by a school teacher gives rise to the most astounding ideas in the minds of the Alaskan Eskimo. . . .

Another story which we picked up at this time was that of the Imnait. There were vague and mysterious animals living in an unknown land to the west, which is also inhabited by the Kiligavait. This story did not give us nearly so much trouble in identifying it as did that of Kaplavinna, for the name of the monster was a correct reproduction of that used by my own Eskimo in the previous year in telling their adventures in mountain sheep hunting. Mountain sheep, of course, are found nowhere east of the Mackenzie River, and could not, therefore, be directly known to the Coronation Gulf Es- [255] kimo. These people were also unfamiliar with the dangers involved in the possible snow-slides and other peculiar conditions of mountain hunting.

They had received from Natkusiak the general idea that mountain sheep hunting was dangerous, and being unable to ascribe any danger to the mountains as such, they had transferred the dangerousness of the snow-slides and precipices to the sheep themselves; and the hairbreadth escapes from death in snow-slides which Natkusiak had described became in their version hairbreadth escapes from the teeth and claws of the ferocious mountain sheep. The kiligavait, which they had associated with the mountain sheep in these narratives, were nothing but the mammoth, known to all branches of Eskimo race by name at least, and known here also, according to what we were told by they occasional finding of their bones. Of course, Natkusiak had told nothing about mammoth hunting, but the mysterious mountain sheep naturally allied themselves in their minds with the also mysterious mammoth, and were therefore to be coupled together in recounting the same adventures. Thus we had a side-light, not only upon the origin of myths among primitive people, but also upon the startling rapidity with which they grow and change their form."

11: Stefansson--256 (1908-1912) 1913 Copper Eskimo
116, 493, 398

"Wood is not especially scarce in Coronation Gulf; still, substitutes for wood have to be found now and then. We saw here a sled which illustrated remarkably the resourcefulness of the Eskimo in this matter. A man named Kaiariok, who is the son of Iglihsirk and of whom Hanbury speaks as being temporarily absent from his father's camp at the time when he visited it on Dismal Lake, found himself in the fall in need of a sled and with no wood out of which to make one. He then took a mush-ox skin, soaked it in water and folded it into the shape of a plank, pressed it flat and straight, and carried it outdoors where it could freeze. It froze as solid as any real plank, and then with his adze he went to work and hewed out of it a sled runner exactly as he would hew one out of a plank. On the upper edge of the runner he made notches for the crosspieces as he would had it been ordinary spruce, drilled holes for the lacings and put in wooden crosspieces, and made a sled which I had seen several times without discovering that it was in any way different from the ordinary wooden sleds."

11: Stefansson--264 (1908-1912) 1913 Copper Eskimo
116, 166, 574

"The Eskimo visit about a great deal, and although it is always possible for any to say, 'This is the village of such and such a people,' still you are almost sure to find in any village members of one or more other tribes and generally of several. These visits are sometimes temporary, but commonly a family leaves its own tribe and joins another to be with it a period of a year, returning home at the end of that time, although sometimes the visit is only for a summer. A man who is in need of a new sled or a new bow, but whose own tribe hunts in a woodless country, may, for instance, join for the summer hunt a group that intends to go south to Bear Lake, in order to supply himself with the wood he needs."

11: Stefansson--264 (1908-1912) 1913 Copper Eskimo
116, 224

"The Noahanirgmiut were still living on seal meat and were making no attempt to kill any of the numerous caribou that were continually migrating past. I thought at first that there might be some taboo preventing them from hunting caribou on the ice, but this they told me was not so. It was simply that they had never hunted caribou on the ice and had not considered it possible. It would in fact be a fairly hopeless thing for them to try it; and while no doubt some of them might occasionally secure an animal, they would waste so much time that the number of pounds of meat they obtained in a week's hunt in that way would be but a small fraction of the amount of seal meat they might have secured in the same time. Besides that, this is the season which the Eskimo give up to the accumulation of blubber for the coming year."

11: Stefansson--264-265 (1908-1912) 1913 Copper Eskimo
116, 251, 185

"Fresh oil is not nearly so palatable or digestible as oil that has been allowed to fer-
[265] ment in a sealskin bag through the summer, and besides that it is difficult often to get seals in the fall. By getting seals in the spring, therefore, they secure an agreeable article of diet for the coming autumn and provide themselves as well with a sort of insurance against hard luck in the fall hunt. Each family will in the spring be able to lay away from three to seven bags of oil. Such a bag consists of the whole skin of the common seal. The animal has been skinned through the mouth in such a way that the few necessary openings in the skin can be easily sewed up or tied up with a thong. This makes a bag which will hold about three hundred pounds of blubber, so that a single family's store of oil for the fall will run from nine hundred to two thousand pounds."

11: Stefansson--265 (1908-1912) 1913 Copper Eskimo
116, 262, 224

"To completely test the matter of whether there was a taboo or not, [JMR: a taboo against hunting caribou on ice] as well as to provide ourselves with fresh meat and our friends with a feast, Natkusiak and I intercepted one of the bands out of which he shot one and I shot three, two of three, by the way, being killed in one shot as the animals were running past at a distance of about three hundred yards. The Eskimo immediately went at the skinning energetically, and I photographed them while they were at it. The meat was then cut up and divided equitably among all the families and the cooking began at once."

11: Stefansson--265 (1908-1912) 1913 Copper Eskimo
116, 784

"It is a theory which has been much in vogue among ethnologists that the fundamental reason back of the system of Eskimo taboos is that they are intended to keep the sea industries away from the land industries and the sea animals away from the land animals; the theory being that the Eskimo were once inland dwellers and accustomed only to land animals and hunting methods suited to the land, and that when they came down to the sea they found its requirements and its animal life so different from that of the land to which they were used that they conceived it necessary to keep the two rigidly apart and that taboos were therefore established. We have elsewhere pointed out that the western Eskimo consider that sudden death, pestilence, or famine will follow upon the sewing of caribou skin garments with a certain number of days after one of the large sea mammals has been killed. It is true among many tribes of Eskimo that caribou skin garments must not be made or mended on the sea ice. The flesh of caribou and of seals must not, among some tribes, be eaten at the same time, nor must the flesh of caribou be eaten on the sea at all. Under other circumstances when both may be eaten, they will have to be cooked in separate utensils and certain ceremonies have to be performed to cancel, as it were, the evil effects that might otherwise ensue."

11: Stefansson--266 (1908-1912) 1913 Copper Eskimo
116, 262, 784

"Here, however, everything was different. Not only did these seal hunters engage in the cutting up of the animals, but the meat was taken home and cooked in the same pots in which seal meat had been cooked and eaten; and not only the same day that seal meat had been eaten and the seals had been killed, but the seal meat and caribou meat were actually eaten at the same meal by the same individuals. One old man, however, said that he knew that it was not right to boil caribou meat in the same pot in which seal meat had been boiled unless you suspended the pot by a different string. His wife therefore took off the old greasy string which had served as a bale for the stone pot, braided a new sinew string, and swung the pot by that over the lamp. These Eskimo have various taboos relating to seal and to caribou, but none of those that I have seen in use or heard of, except in the case of this one incident of the string, had any tendency to keep the two apart."

11: Stefansson--268 (1908-1912) 1913 Copper Eskimo
116, 225

"Although bearded seals are common enough in many districts inhabited by the eastern Eskimo, their taking is a rare thing. It is seldom or never attempted in the spring when they are basking on the ice, and only rarely in winter, when it is done by the ordinary waiting method described elsewhere, and with two men working together. Occasionally a man will spear a bearded seal thinking it is an ordinary one, in which case, if he be a stout hunter, he sometimes gets the beast and is considered a hero for it by all his countrymen. But sometimes the harpoon line proves too weak and the valuable harpoon head is carried off by the animal. Occasionally, when the line does not break, the man is not strong enough to hold the seal and the line and all are carried off!"

11: Stefansson--271 (1908-1912) 1913 Copper Eskimo
116, 565, 156

"The relation of master and man is an unknown thing among them and therefore inconceivable. A promise according to their way of thinking means merely that a man tells you what he feels like doing at that particular moment, and so long as his mind does not change he will be willing to carry out that intention; but whenever he does change his mind there is nothing to be done but to inform you that his mind has been changed, and the explanation is considered satisfactory and the agreement dissolved. Yesterday Kirkpuk had intended to go with me to Banks Island and he had told me so; this morning he intended to go to Bear Lake and accordingly informed me of that fact. The Eskimo individually behaves like a sovereign state. The laws of others do not bind him, and he makes new laws for himself whenever he likes."

11: Stefansson--271-273 (1908-1912) 1913 Copper Eskimo
116, 736, 753

"We did not have to go over eight miles till we came to a camp of five houses, pitched on the ice about ten or twenty yards from shore, at the northeast corner of Simpson Bay. We were engaged with the help of some of the local men in pitching our tent about two hundred yards from the village when we noticed a man, evidently stone blind, come walking towards us, feeling about with a long cane as a blind man does. Two or three children stood watching him and kept warning him of the tide cracks, which were numerous here in the ice as they are everywhere near shore. The children kept shouting to him: 'Turn to the right! Turn to the left! Again to the left! Now watch out for a tide crack!' These cracks are dangerous to a man [272] who walks carelessly, for they are often covered with snow so as to be invisible and are wide enough for a man's foot to slip in, with considerable danger not only of a bad fall but of breaking a bone. With skill acquired through long blindness he avoided the tide cracks dexterously and walked straight up to where the children's voices told him that I was standing beside our sled, unloading it.

When he got hear he told me that he knew already who I was, and that very likely I knew who he was, for he was a man so much more unfortunate than other men that the story of his misfortune had traveled to distant places. No doubt I had heard the story, he said, but nevertheless he would tell it to me himself so that I might know it from his own lips and take warning from it and tell my friends to do the same.

Many years ago his house had been standing by itself some distance from the village, but from where he stood beside the seal-hole watching for the seal to come up he could see several other hunters out sealing. The seal, when it came, proved to be a bearded one, but being a strong man he had been able to hold it and to kill it. Without assistance he had with his ice pick enlarged the breathing-hole enough to pull the animal out. (It was no mean feat, seeing that a bearded seal will weigh from six hundred to eight hundred pounds.) Up to this time he had not thought of the other hunters, but now he looked around and saw that they were all far away, and while distinctly visible he felt sure that none of them had any idea what kind of a seal he had caught. (The hunter's law does not require that the hunters within sight be summoned to share at the cutting up of a common small seal.) When a bearded seal is killed all the hunters within view must be called in to share the prize.

It had occurred to him that by keeping the thing secret (by pretending this was a common seal), he might keep the animal to himself, and especially the skin, for he knew that he could sell pieces of it to a neighboring tribe who seldom catch bearded seals, for numerous articles of value. Accordingly he secretly cut the animal up, gave out the story that he had killed only a small seal, and pledged his wife to secrecy; but the story leaked out as such stories will. People came to him and took away from him both the skin and the [273] meat and reproached him bitterly. He now repented his act

and felt crushed by the disapproval of his people, but his punishment was to be made even heavier, for within a year he began to lose his eyesight and in another year he was stone blind. Since then he, poor miserable man, had been blind and a charge upon the community. Thus it was sure to go with those who did wicked things; and while he felt sure that I was a good man, nevertheless to know his story would do me no harm, and he wished I would pass it on to others, warning them to avoid selfish ways."

"Right opposite where we now were, they said, was the pass they used once every few years when they had occasion to go to trade for copper with the Prince Albert Sound people.

The commodities which they carry on these trading journeys, they told us, were tent poles, sleds, ready-made bows, and the materials for arrows, as well as now and then a stone pot or a stone lamp which they had secured from the Utkusiksaligmiut. I inquired also where they got the wood to trade, and they said that some of it they either picked up themselves on journeys to Cape Bexley, or purchased from the Cape Bexley Eskimo; but that the best of it, and especially the tent poles and the material for bows, they got when now and then a family of their tribe went on a summer hunt to Great Bear Lake. This confirmed what we knew already--that the Victoria Islanders hunt habitually at Bear Lake, and that the presence of a few families of them there the summer that we were with them was no accident."

11: Stefansson--274-275 (1908-1912) 1913 Copper Eskimo
116, 172, 342

"I was about to pass it within something like twenty yards when I became convinced that it was no single rock, but a pile made by man. I accordingly went up and examined it. The men then admitted that it was a house, but they said it had not been built by human beings and it would be a bad thing to have anything to do with it.... All the information I could get from them about it was that it had been built by the spirits before the human race inhabited the land. I happened to be familiar with the fact that in Baffin Land and elsewhere in the east there were stone dwellings said to have been built by a race of men who were named with a name that differs but slightly from the name for spirit. The name given me here was identical for that used locally for the familiar spirits of the shamans, and on specific inquiry they told me that the spirits who built these houses were identical in kind with those employed by the shamans.

When I asked what the house was like inside, they said first that no man who has any sense ever goes inside; but later on they told me that sometimes foolish children in the absence of their parents would [275] enter such houses in play.... The door, they said, was in the same position that an Eskimo house door ordinarily is. In other words, it was two and a half or three feet high, on the ground level, and just big enough for a man to crawl through it on all fours. The house was dome-shaped inside as well as outside and there were no rafters. They specifically denied that sods, sticks, or anything else but stones appeared in the walls....On the beach here there are any number of flat and

angular pieces of rock, and of these exclusively the house had been built. One could not tell very well about its dimensions because of the mass of snow covering it, but it seemed to be not over seven feet high, and very probably had an oval floor with transverse diameters no greater than five by seven feet."

11: Stefansson--279 (1908-1912) 1913 Copper Eskimo
116, 361

"From the top of the island the next morning I could with the glasses see a native village on the ice ten or fifteen miles to the north-west, approximately in the middle of Prince Albert Sound. When we approached it we saw this to be the largest village of our whole experience. It turned out that there were twenty-seven dwelling houses in it. We had, of course, seen the ruined trading village at Cape Bexley, which had over fifty dwellings, but these had been the houses of traders from half a dozen or more different tribes, while this turned out to be the one tribe of the Kanghirgyuargmiut, and they were not all at home either, for later on we visited another village of three houses of the same people, and a third village of four houses we never saw at all."

11: Stefansson--279-280 (1908-1912) 1913 Copper Eskimo
116, 198, 609

"When we got within about half a mile of the houses, our companions began to communicate with their fellows in the village by the use of one of the few examples of sign language in existence among these Eskimo. The signs consist in one member of an approaching party running a few yards to one side of the sled and stopping, and then running across the trail until he is as many [280] yards on the other side and stopping again. This is repeated several times and signifies that friendly strangers are coming. This sort of signaling, they told us, is never done by the strangers themselves, but always by local people who have joined the party of the strangers, just as these three people had joined ours."

11: Stefansson--280 (1908-1912) 1913 Copper Eskimo
116, 609, 574

"The sign was quickly understood in the village, which in its entirety came running to meet us, --men, women, children, and about half of the dogs, while the other half that happened to be tethered howled loudly and plaintively. It was a crowd that I later estimated at considerably over two hundred. The village was large, and as each came from his own house and some were fleeter of foot than others, they did not come upon us in a crowd, but it was only a few minutes until we were completely surrounded so that further progress was impossible. Most if not all of them shouted, talked loudly, and ran holding their arms higher than their heads, opening and closing their hands continually to show they carried no weapon, and saying, 'You need not be afraid of us,' 'We have no knives,' 'We are glad you have come,' and things of that sort."

11: Stefansson--281 (1908-1912) 1913 Copper Eskimo
116, 221

"We were told that there were no people on Banks Island in summer. Our informants themselves, they said, had spent the winter there at various points on the southeast coast between what we identified as De Salis Bay and Nelson Head, and were the only people who did live anywhere on Banks Island. They had all left there in what we understood to be the latter part of March, and were now bound for the eastward. The majority intended to ascend the River Kagloryuak, which flows into the east end of Prince Albert Sound, and rises near the center of the island. Another river, they told us, the Ekalluktok, also rises near the center of the island, but flows east into what we identified as Albert Edward Bay. Up this river would come to meet them the tribe of the Ekalluktogmiut, who hunt on Dease Strait in winter, but who frequent the same caribou hunting-grounds in summer as do the Prince Albert Sound people, partly on account of the caribou, but also for trading purposes."

11: Stefansson--283 (1908-1912) 1913 Copper Eskimo
116, 619

"The people who hunt on the south coast of Victoria Island, east of Lady Franklin Point, the Killinermiut (called also, and most commonly, Nagyuktogmiut), are as a matter of fact known in folk-lore and song to the Mackenzie River Eskimo, and they seem to have been similarly known to Amundsen's King William Island Eskimo, while the names of all the other equally large or larger tribes are unknown."

11: Stefansson--284-285 (1908-1912) 1913 Copper Eskimo
116, 221, 484

"One of the first things I did at the village of the Prince Albert Sound people was to inquire about their knowledge of white men. This group is not only the most prosperous as well as the most numerous of all the Copper Eskimo, but they are also remarkable for the extent of their seasonal migrations and for their consequently greater amount of information in regard to their own country and other countries and their general broad-mindedness. With them as with us, extensive travels have had their important effect upon the mental outlook and the character of the people. I found therefore that they were familiar not only with the presence of the exploring vessels to the west of their country during the time of the Franklin Search, and with the location of the Bay of Mercy and the abandonment of M'Clure's ship there, but they also knew about King William Island far to the east, and about the frequent visits of white men to it, and they even had information about the distant island of North Devon, as we could tell not only by the geographic description they gave of the country, but also by their reporting correctly the name of the people who inhabit it, the Tununirohirmiut, which is also the name recorded by Dr. Franz Boas and others from information gathered in Baffin Land and else where in the east.

But most remarkable of all was the variety of countries they had seen with their own eyes. During the middle of winter they occupy the southeastern coast of Banks Island from De Salis Bay to Nelson Head, and it has always been so in the past so far as they

know. About March each year they start east, and towards the middle of May, as we could tell from our present experience, they get to the eastern end of Prince Albert Sound. On the Sound they split into various parties. A few go to the north to hunt, between the Sound and Minto Inlet; in some years a few go south to meet the Eskimo of Point Williams, halfway between the Sound and Dolphin and Union Straits. A considerable number go southeast to meet the people of Simpson Bay (the Puiplirgmiut), and a considerable number also go northeast from the northeast corner of the Sound about forty [285] miles to hunt caribou and to get, from the copper outcrops there, materials for the making of implements for their own use and for sale to other tribes. The largest body of all goes east, as we have already said, to meet the people of Albert Edward Bay (the Ekalluktogmiut) near the center of Victoria Island. But most years two or three sleds will detach themselves from the main body in Prince Albert Sound, hurry east ahead of the others up the Kagloryuak River and down the Ekalluktok River to Albert Edward Bay, and thence south across the Straits to the Ahiagmiut, who inhabit the coast in the neighborhood of Ogden Bay, where they abandon their sleds, for summer has overtaken them, and proceed south with pack-dogs, the people themselves also carrying packs, until they reach the shores of Back River, where the Back River people, known to them as the Haningayogmiut, make rafts of their kayaks and ferry them to the south shore of the stream. Resuming their overland travel, they eventually reach Hanbury's Arkilinik River in its wooded section, probably early in August.

11: Stefansson--284-285 (1908-1912) 1913 Copper Eskimo-3
116, 221, 484

The chief object of this journey has been to get wood and wooden articles of all kinds, which they obtain partly by cutting the trees and shaping the wood to their own desires, and partly by barter in exchange for copper implements and such things from the Eskimo of the Arkilinik, whom they call the Pallirgmiut."

11: Stefansson--286 (1908-1912) 1913 Copper Eskimo
116, 631, 554

"We stayed three days in this, the largest village of the Copper Eskimo. On account of the number of individuals gathered together, their social life tended a little more to complexity than was the case in any of the other districts, but still it can hardly be said that there was a semblance of government. Certain individuals appeared, however, to have a preponderating influence, based apparently on individual prowess and to some extent on their records as travelers. The men who had been down in the vicinity of Chesterfield Inlet, and who had visited numerous tribes other than those with which the tribe as a whole comes in contact were apparently looked up to for that reason."

11: Stefansson--287-288 (1908-1912) 1913 Copper Eskimo
116, 173

"Pamiungittok tells: He was about 8 years old when [in 1852] he visited Collinson's ship [in Walker Bay] with his father. The white men were excellent people and paid well for water boots, etc. They threw away much valuable stuff which the people picked up. At that time there were numerous people beyond [north of] Minto Inlet. He has never heard more than one name for these people--[288] Ugyugligmiut. He has heard that they attacked a ship (what ship?) and killed some white men. The white men then shot them down with guns and killed the last one. This he has heard; what he knows is that there are no people now beyond Minto Inlet--they are all dead, for one reason or another. Of the Minto Inlet people (Kanhiryuatjiagmiut or Naperagvigmiut) there are now only four families, though they were once numerous, and one of these four families is really a Prince Albert Sound family moved over [to Minto Inlet].

There were numerous people once resident in Banks Island summers, and on the ice near it winters. These are all dead--some of hunger in (or near) Banks Island and the last party on the ice of the mouth of Prince Albert Sound--these last died 'because they had no food for their stomachs and because they had no oil [for fuel] to make water with.' There are many stone houses here and there, chiefly between the Sound and Minto Inlet. These were not built by the 'forefathers of our countrymen,' but by the turnnrat [spirits] long ago.

The Prince Albert Sound people never heard from the Ekalluktogmiut whom they see most summers, of ships being lost [Franklin's] or of white men starving on the east coast of Victoria Island. (Pamiungittok's son, Kitirkulak, will make inquiries for me next summer of the Ekalluktogmiut [with regard to the loss of Franklin's ships].) He has never heard of any white men having Eskimo wives [or living in any part of Victoria Island--this question I asked with reference to the blond traits of many members of this tribe]. It is 'in the nature of Eskimo to have light hair and blue eyes' [he told me, and all his countrymen agreed with him]."

11: Stefansson--288-289 (1908-1912) 1913 Copper Eskimo
116, 484, 221

"Range of the Kanghirgyuargmiut. In summer some of them (a few) hunt towards Minto Inlet; some hunt southeast and meet the Puiblirgmiut; most, however, hunt east and meet the Ekallugtogmuit and Ashiagmiut who live 'on the east coast of our country, which is not far from here overland, and good sledding because we go by the rivers.' Some join the Ekallugtogmuit for a time and with them visit the Arkilnik [near Baker Lake above the head of Chesterfield Inlet] 'where there are trees, and where the people have guns and white men's clothes.' (Have seen many metal articles, one shirt, one red knit woollen hood, etc., brought from these trips.) They [289] never met the Nagyuktogmiut. One man at least--Hitkoak----has been both to the Akilnik and to Umingmuktok.

In the fall they [the Kanghirgyuargmiut] come to Prince Albert Sound and proceed to Banks Island where in winter they live chiefly on bears (some entirely; others partly on seals) off Nelson Head and east of it. When beat hunting they often see Cape Parry [on the mainland to the south]. Nelson Head can be seen from Parry only from the hill tops, and that rarely, and it is much higher than Parry, so they must hunt almost to the middle of the strait.

They usually have houses on or by the shore when in Banks Island. They often see caribou but 'do not know how to hunt them in winter.' They know there are musk-oxen inland but they do not go after them. In spring they return to the Sound and soon scatter to the various hunting places. Those going to the Ekallugtogmiut are already on the way

(intended starting the day after we came to the village and delayed for us). Those going north towards Minto do not leave the sea till 'the snow gets soft on the ice.'"

11: Stefansson--289-290 (1908-1912) 1913 Copper Eskimo
116, 682, 754

"Pamiungittok tells: The Banks Island people used to be well off. They killed so many deer and [musk] oxen that their dried meat sometimes lasted the year round. They got to killing each other. One man killed had relatives in the Sound. For this reason (i. e. because of witchcraft practised by the dead man's relatives in the Sound) food became scarce [in Banks Island]; there were no seals for food or fuel and the people died of hunger--those that had not [290] been murdered in the feuds. This happened some fifteen years ago--i. e. when Agleroittok [who is now about twenty-five] was a boy but [after] his two brothers [were] grown up."

11: Stefansson--290 (1908-1912) 1913 Copper Eskimo
116, 161

"Population. In the village first visited (May 13) there were 27 dwellings. These were on the average much larger than among other groups (because skins are more plentiful?) In one house there were 9 persons and this was probably not the largest number. There were 41 married women--none single--as I found out in giving one needle to each tattooed woman. It was told there were many unmarried men, and children seemed numerous. This village therefore had over 150 persons. That of May 16 had 11. There are 4 houses that we did not see--that have moved to shore about north of the May 16 village. Estimate these at 15. This gives 176 for Prince Albert Sound group [as a minimum estimate--the true number is probably higher.] There are said to be the Tununirohirmiut north or northeast (?) of the Ekalluktogmiut. (Turnunirohirmiugok nunam turnuani inmata).(1) I could get no idea of how many they are; my informants are not even sure that they are on Victoria Island. These are said to have no bows and to dress only in seal.

"1. Translation: They are called 'the People of the Back Side' (of the land) because they are at the far end of (their) land (from the point of view of the rest of the people). In other words: 'People of the End of the Earth'. The name probably refers to the north end of Prince of Wales Island."

(They may be a fabulous people though I think not.) Besides these groups there are the people from the Nagyuktogmiut east, for whom I have no data. The west coast north of Minto Inlet and the north coast where the same [Prince Albert Sound] people sometimes reach it (Collinson Inlet?) are said uninhabited. This sea to the north is said not to thaw all summer, but the coast has caribou and there are seals on the ice. People sometimes reach it by sledding through rough country, 'but when the snow is hard yet' in a generally northern direction from the foot of Prince Albert Sound."

"Shamanism. May 15 we missed our primus stove 'needle'--[291] it may have been taken by someone or it may have got lost. A woman angatkuk [shaman], I-ku-tok [by name], offered to get it for us (by witchcraft) if I paid for the performance. This I refused to do unless it were a success--in which event I would give her a small file. That suited her, and the performance began. As Natkusiak understands them [the shamanistic performances] somewhat better than I, it was arranged he should act in my part and 'say yes' for me. There were about 15 persons in our tent and 50 or 60 outside listening. The woman got a free floor space about 11/2 by 3 feet in the middle of the tent, where she stood up. She began at first quietly, saying in an ordinary tone and manner that she would first look for the lost articles 'apkuota' (1) --the 'road', I suppose, by which it was taken away when stolen. Where was it when it was stolen? In that box? Where was the box? In what part of the box was it? Was she to find the thief? Was she to get her spirit to find the 'road' of the thief? (to 19 out of 20 at least of her questions the answer was 'yes').

Most of her questions [the shaman] asked of me, but some she asked of others. Not only the person asked but a half a dozen others would answer 'yes' in chorus, or else [they answered] by other affirmatives and urgings to 'go on,' 'describe the thief,' etc.

Gradually [the shaman] became more excited and little by little she narrowed her eyes till they were finally held closely shut. Then of a sudden she changed her tone of voice,

"1. Apkuota - its path; throughfare or channel by which it traveled."

evidently now trying to imitate an old man both by tone of speech and by hoarse laughing. She now announced that she was so-and-so (the name escaped me--it was no doubt the name of the spirit that now possessed her). 'Ha, I see the road! It did not go out by the tent door; it went out by that corner of the tent! (As a matter of fact, our visitors used to come and go under any but the back side of our tent.) She goes to the village! It is not a man; it is a woman. She had hidden the needle in her boot. She has on a pair of 'fancy' boots.' (Here followed a detailed description of [the thief's] costume, but as most women dress alike, no one could recognize the description.)

[The listeners now commenced asking eager questions of the shaman.] 'Tell us, is she old or young? Is she a big woman?' [292] etc. [But the sorceress kept on as if she did not hear.] 'Oh, now I cannot see clearly; there is a fog coming over me. But I see one thing. She goes to a house a little east of the middle of the village. [The audience:] 'Which house? which house?') The house has snow walls and a tent roof (nine-tenths of all the houses had)--it has a peaked tent roof (three-fourths of the houses had) (audience: 'What sort of gear outside the house? Tell us and we will recognize the house'). There is a seal spear; there are two seal spears (a common number--most houses had two families). I cannot see more, the fog darkens. (Here she became more quiet. After being possessed by the spirit she spoke in hoarse shrieks. By now she was out of breath and tired.) I am now myself again, I am now no longer so-and-so.'

Of a sudden the shaman staggered as if to fall backwards, then regained herself and began to mutter rapidly and not harshly. It was now said she was possessed by a Kablunak (turnnrak). (1) There were apparently no real words in this muttering (i. e. no Eskimo or any other speech), but it was said she was now speaking Kablunat (white men's) language. There were constant repetitions of -á-tji, -la-tji, -ta-tji, etc., reminding one strongly of Athabascan Indian speech, and almost exactly like our Tannaumirk's alleged imitations of Loucheux talk.

When all was done (about ten minutes of mutterings), the woman announced that the thief had left the village. She then assumed her natural voice and the performance was over. As two or three families had left that morning, starting east towards the bottom of the Sound, it was concluded one of the women [of those families] was the thief. A man offered to go get the needle [from them]. No one seemed to doubt he would get it. I offered the man the file if he would go, as the woman acknowledged she had failed to get the needle for me. She was, however, to get some pay also if the man succeeded. The man was gone about six hours, and came back unsuccessful. With him came back the whole suspected party, apparently to assert their innocence.

A man angatkuk now offered to try. His performance consisted [293] in 'ceremonially' removing from the primus stove box every article it contained except the (glass)

"1. Kablunak=white man, European; turn-nrak=spirit."

alcohol bottle. This he feared, and I had to take it out for him. Fearing this was considered by the rest to be a sign of great wisdom. None of them had known enough to fear it and several had touched it [for it had looked harmless to them and it was only the supernatural wisdom of the Great Shaman that saw the insidious peril of this transparent thing that looked like ice but wasn't.] He then stuck his head into the box and kept it there three or four minutes, lifting and setting down the top several times meanwhile (his head all the time in the box). He finally emerged and announced he could not see the road by which the needle went. He said he had not been looking for the thief, merely for the 'road' of the needle."

11: Stefansson--293 (1908-1912) 1913 Copper Eskimo
116, 484

"General [Comment]. The Sound people are evidently the most prosperous Eskimo we have seen; they are the most 'traveled' and the best informed about their own country (Victoria Island) and its surroundings. While they have been to the Bay of Mercy on north Banks Island and west beyond Nelson Head on south Banks Island they do no seem any of them to have been across the [Dolphin and Union] straits to the Akuliakattak summer hunting grounds [near Cape Bexley on the mainland], or to the sea anywhere on south Victoria Island except among the Haneragmiut and Puiblirmiut. Those who have been to a little west of Uminmuktok have come from the east to it as visitors of the Ahiagmiut in most cases (Hanbury's Arctic Coast Huskies?). Hitkoak, about the most travelled of any, has been at the Bay of Mercy, well west of Nelson Head, to Uminmuktok and into Bathurst Inlet, and to the Arkilinik [near Chesterfield Inlet]."

11: Stefansson--293-294 (1908-1912) 1913 Copper Eskimo
116, 135, 511, 412

"Honesty seems on a higher level among...[JMR: i.e. the Prince Albert Sound people] than among any other people we have seen except the Akuliakattagmiut and Haneragmiut. Their clothes are far the best, their tents the largest. They use far more copper than any other people--doubtless because it is more abundant [in their country]. [294] The Kogluktogmiut [of the Coppermine River] are very eager for metal rods for the middle piece of the seal spear. They never make any of copper, no doubt because copper is too scarce. Their ice picks are small: their seal hole feelers are all of horn or iron. In the Sound [on the other hand] the copper ice picks are in some cases three-quarters by one and a quarter inch and fifteen inches long. Most seal spears have middle pieces of copper--the rest have iron [from M'Clure's ship?]. The seal hole feelers are most [of them] of copper. Some of their tent sticks are of local driftwood, some are round young spruce which they get from the Puiblirmiut who get them from our neighbors of last August. Some sleds come from Dease River; some from Cape Bexley, but in either case they have been bought of the Puiplirgmiut or the Haneragmiut. Their stone pots are said to be all from the Urkusiksialik or Kogluktualuk (Tree River). Some they got from the Puiplirgmiut by the road Natkusiak and I came last week, some around the point [Cape Baring] from the Haneragmiut by the road we are taking now. Their fire stones [iron pyrite for striking fire] are some from the Haneragmiut, some picked up in the mountains north of the Sound. The copper is all from the mountains northest of

the bottom of the Sound. They say some [detached] pieces of pure copper [in those mountains] are as high as a man's shoulder and as wide as high; others project out of the hill-side and are of unknown size."

11: Stefansson--294-295 (1908-1912) 1913 Copper Eskimo
116, 262

"There are plenty of macu roots [polygonúm biston-[295] tum](1) on the Peninsula between the Sound and Minto [Inlet]--and elsewhere. People eat plenty of them. Many good fishing places here and there, but they do not live to nearly such an extent on fish as do the Ekalluktogmiut, who eat fish all winter, as well as seal."

"1. These roots form on the mainland the chief food of the marmot and the grizzly bear, both of which are absent from Victoria Island. All Eskimo known to me use this root as food—the Alaskans extensively, but the Victorians to a negligible extent only."

11: Stefansson--295 (1908-1912) 1913 Copper Eskimo
116, 736, 754

"The blind man, Avranna, in Clouston Bay (there is also a blind man at Prince Albert village--old man--about 60) told us the reason of his blindness was that he had killed a large ugrug and when the people came wanting to cut it up he grudged to let them help themselves, therefore he became blind. I could not make out if the grudging of itself caused the blindness, or if some 'doctor' [shaman] was angered by it and made him blind--I believe the former. Natkusiak says it is no doubt true, for he knows of parallel cases in his own country. Usually there, however, it was this way: some one committed a bad deed (grudged to give something, stole, etc.) in secret. The 'doctor' would then so ordain 'magically' that the guilty person would in some way suffer--then not only was the guilt punished but also people found out who was guilty (e. g. if an article had been stolen)."

11: Stefansson--295-296 (1908-1912) 1913 Copper Eskimo
116, 776, 782

"At the first Nagyuktogmiut village in April some noise was heard outside our snow-house. Our visitors of the time decided it was our [296] (or my) turnnrak [familiar spirit] and forthwith started a chorus of requests and prayers to me (not to the turnnrak) to have the turnnrak provide plenty seals, good weather, good health, the safe birth of expected children, etc. As we were leaving there was a concerted request by all present that we intercede with the turnnrak for two women, Arnauyak and Anaktok (both young, though only Anaktok recently married--other two or three years) that they might have children born to them."

11; Stefansson--297 (1908-1912) 1913 Copper Eskimo
116, 828

"He learnt in Prince Albert Sound [that there are there] some men who remember their prenatal existence."

11: Stefansson--298 (1908-1912) 1913 Copper Eskimo
116, 13Z, 487

"From 'land sky' (1) ahead it seems that we are nearing Cape Baring--the land sky curves south a little west of us."

"1. When clouds of a uniform color hang low there is reflected in them a map of the earth below them. Snow-free land and open water are shown in black on the clouds; the pure white sea ice appears in white, and land covered with snow spiled by blown sand, etc., is reflected darker than the sea but lighter than snowless land. This sky map is of the greatest use to sledge travelers always, and especially in crossing wide bays from headland to headland; where the landmarks themselves are below the horizon their position is accurately indicated by their reflection in the clouds."

11: Stefansson--300 (1908-1912) 1913 Copper Eskimo
116, 181

"My experience of the Eskimo is that they are even more inclined than the white race to eat, wear, and use things on the ground that they are expensive and fashionable rather than on the ground that they are excellent in themselves."

11: Stefansson--332 (1908-1912) 1913 Copper Eskimo
116, 174

"She had seen the first fish-net when at the age of eight or ten years she moved with her parents to the Baillie Islands. This was at a time, she told us, when the people of Langton Bay had for several years suffered from scarcity of food, and the community to which she belonged had divided up, some moving east along the coast while she and her people moved west. Since then, she said, the people who went east have never returned or been heard from. This is probably an accurate, truthful account of the breaking up of the continuous chain of habitation that once stretched eastward along the coast to Coronation Gulf and of which we had found evidences everywhere along that coast in the shape of house ruins and graves. In ancient times it had been in a way necessary that people should occupy the whole coast for the purpose of trading, bringing the valuable stone lamps and stone pots and copper implements from the east and (in later days at least, and possibly even long ago) receiving from the west iron and other white men's or Asiatic wares that came by prehistoric trade routes across Bering Straits and eastward along the coast."